

The International Socialist.

OFFICIAL ORGAN OF THE
AUSTRALIAN SOCIALIST PARTY.

RAY EVERITT, Managing Editor.

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'Sectarian Socialists'

THE CONFUSIONIST BOOTE IN THE PILLORY.

Henry E. Boote, to whom we freely give the honor of being the arch-confusionist of "our" Private wealth, loudly bewails the fact that there are Socialists—"Sectarian Socialists," he calls them—who hold aloof from the Labor Movement. No, Mr. Boote, it is not the Labor Movement, it is the Labor Party, from which we hold aloof. Nor is it the working class that the Labor Party represents; it is their ignorance, not an enslaved class seeking to throw the yoke from off its back, that you and your Labor Party represent. You have no wish to aid the enslaved to gain freedom, else you would not make confusion worse confounded with your lies in the name of Marx, who, above all others, stood unflinchingly for facts and accuracy in the quotation of the writings of others.

Before we proceed to "belittle and bespatter" you in the name of Marx, let us first quote what must be deemed a magnificent example of the depths to which you go in the prostituting of your intellect for the joys of editorial office:—

"A REVEALING PARALLEL."

"The famous 'Communist Manifesto' of Marx and Engels is a purely 'Labor' document. Why it is not condemned by the sectarian Socialists as a 'fakir' production, I am unable to understand.

"Look at the objective it sets before the working class, and compare it with that of the Labor Party:—

"Objective in 'Communist Manifesto'.	Objective in Labor Platform.
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The proletariat will use its political supremacy to wrest BY DEGREES, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State.	The securing of the full results of their industry to all producers, by the collective ownership of the means of production, and the extension of the industrial and economic functions of the State."
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Firstly, let it be stated that this is not the objective in the "Communist Manifesto," and that Marx and Engels refer to the Communist Party, not to any old bunch of individuals who called themselves "Socialists." In the preface of 1888, Engels points out that "When it was written, we could not have called it a Socialist Manifesto." (See page 6, Kerr ed., page 5, Reeve's 5th ed.) The authors of the Manifesto were discussing the methods to be pursued by the Communists, not their objective. The objective of the Communists of 1848, as it is to-day the objective of the Australian Socialist Party, is the re-organisation of society on a communist basis. With the aid of capital letters we will point out to you, Mr. Boote, the full statement of

N.S.W. State Elections

A.S.P. CANDIDATES.

The following nominations have been endorsed by the Central Executive:—
NEWCASTLE.

H. Spencer Wood, J. Murphy, and J. Gough.

WOLLONDILLY.

L. Leece, W. J. Thomas and A. S. Reardon.

Sydney nominations have yet to be finalised.

Marx and Engels on the question:—

"... the FIRST step in the revolution by the working class is to RAISE THE PROLETARIAT TO THE POSITION OF RULING CLASS, to win the battle of democracy.

The proletariat will use its POLITICAL SUPREMACY to wrest, by degrees, all capital from the bourgeoisie, to centralise all instruments of production in the hands of the State, i.e., OF THE PROLETARIAT ORGANISED AS THE RULING CLASS." (p. 40, 41, Kerr ed.; p. 21, Reeve's ed.)

You did not say how the state was to be constituted, Mr. Boote; nor did you include the all-important condition that the working class, as a class, not as a mixture of slave, landlord, and master, such as is the A.L.P., must first obtain political supremacy. Your Labor Party nonsense proposes an "extension of industrial and economic functions of the state." No mention is made of the abolition of the state as the instrument of suppressing one class, the proletariat, by another, the capitalist class. Your Labor Party would extend the functions of the state. This means of holding the working class in slavery.

Having thus twisted Marx and Engels to your own needs, you would try to show that the establishment of fish shops and the like are the measures that they refer to as being "economically insufficient and untenable." These measures come into operation only AFTER the proletariat has established itself as the dominant class, only AFTER it has established a DICTATORSHIP OF THE PROLETARIAT. Has the working class of Australia done this?

You next twist statements of Marx and Engels, when you quote from page 30, Kerr edition:—

In what relation do the Communists stand to the proletariat as a whole?

The Communists do not form a separate party opposed to the other working class parties.

There is nothing original in your claim, Mr. Boote; you are merely following in the footsteps of many another paid hack of reaction. The quotation used by you has been used by the reactionaries of all countries in support of fusion and alliances of the Socialist movement with any party that is branded "Labor," no matter how reactionary and bourgeois in character it might be. This, despite the fact that such a claim is contradicted absolutely by Marx and Engels in the latter part of the "Manifesto," where they forcibly attack the Reactionary, Feudal, Petty Bourgeois, Conservative, and Utopian schools of Socialism.

Then again, you, Mr. Boote, and those of your kind, fail to give Marx and Engels' statement on the said quotation, written in 1872 as part of their joint preface. In this preface they say:—

"The remarks on the relation of the Communists to the various opposition parties, although in principle still correct, yet in practice are antiquated, because the political situation has been entirely changed, and the progress of history has swept from off the earth the greater portion of the political parties there enumerated."

The Australian Socialist Party denies that you and your Labor Party have any connection with the proletarians, beyond living upon them. As an organisation the Labor Party neither understands the position of the working class to-day, nor yet seeks in any way to aid the emancipation of men whose blood it daily sucks. Do guns at Townsville spell emancipation for the working class of Australia? Can you answer that, Henry Boote?

Religion

By F. SUTHERLAND.

The economic or main aspect of Socialism is, of course, the aspect most widely discussed. This is as it should be, because the physical always precedes the mental, the child must be nourished long before it can think, mankind must eat and clothe themselves in most climates; and find shelter before they can discuss or care to discuss the why and wherefore of the universe and life.

But having come to an understanding on the question of economics, having found out what is required in order that mankind may make the best use of their planet, the Socialist invariably wishes to come to some understanding as to the origin and evolution of the human race, of life itself, of the planet on which we live, and of the universe of matter generally. This from the earliest times— from the time when man became a thinking animal.

"Religion," says Dietzgen, "is primitive philosophy"; the speculations indeed of a man eating savage. If such speculations were deemed a necessity by our remote ancestors, how much more necessary, indeed, how unavoidable it is that in our time when literature abounds and no problem is too sacred for discussion, the question of religion should ever and anon present itself for settlement.

The necessity of coming to some decision on this question was recognised by Marx, who intended tackling the question as soon as he had disposed of the more insistent economic problems. Fearing time would not permit Marx undertaking the task Dietzgen took up the work independently, and in his "Positive Outcome of Philosophy," and particularly in his beautiful and entertaining "Philosophical Essays," he has undoubtedly done his work well. But not possessing the world-wide influence of Marx, his works were, and are, side-tracked by Socialist parties throughout the world, and with one or two exceptions, such as the Socialist Party of Great Britain, the matter has been ignored. Had Marx lived long enough to give Socialist Philosophy the same attention which he devoted to Socialist Economics, discussion on the question of religion would be needless.

It is a poor excuse to say we ignore the question of religion; we can never solve a problem by ignoring its existence. If we are really afraid of the power of organised religion or the churches, it becomes still more necessary to arrive at a decision. I maintain such a decision both conclusive and entirely satisfactory can be speedily arrived at with the materials furnished by science and biblical research in our day.

First of all, the collapse of orthodox Christianity is an assured fact. The admitted vast antiquity of mankind as human beings, whose existence as such dates back hundreds of thousands of years, effectually dissolves the Adam and Eve myth; the truth of Evolution proves the animal origin instead of the special creation of our race, and finally all life is seen to evolve from simple protoplasm.

Thus it is that in the organic world the Bible version is wholly unsatisfactory and the theory or truths of science reign supreme.

To those who have got so far in their investigations, it has become a necessity to scrap the verdict of revelation and to summarily retreat to the last line of defence, viz., the existence of a supreme intelligent First Cause, who originated and directs the universe. We come as it were to first principles to a discussion of whether Matter or Spirit is the first and only cause of all that exists.

The Religionist or Spiritist claims God antedates matter, that He created and directs Matter whether inorganic or organic. Furthermore, they assert Spirit is not itself Matter, that God has no body, parts or passions; yet he influences Matter to the last atom and electron.

What are the facts according to science? It declares without hesitation, and as cardinal and fundamental truth, that Matter, whether in a solid, liquid, gaseous, or state of ether, is indestructible and eternal. Ether in motion is indeed the fundamental reality. Not only is matter eternal, but it is as just stated, in perpetual motion. Therefore, no creator was required to either create matter or set it in motion. But more conclusive still

Mr. McCabe says in his book, "Principles of Evolution," "we cannot conceive anything but matter can move, matter we cannot conceive an abstraction pasting a billiard ball," and writing of a work said to be done by this alleged supreme Being he says: "It is an abstraction doing the work of reality, a blind force acting with consummate intelligence, a non-material thing moving particles of matter to their places."

If this last statement is to be accepted, and its truth is only obvious enough, the Religionist is faced with this dilemma: logical escape from which is impossible. If he continues to assert that God is a material being, then it follows He has no power or influence whatever upon matter, not even to the extent of moving a billiard ball. If he says on the other hand that God is a material being, then it follows that like all other material beings, He is subject to the law of change and originating from matter, as he must have done, had a beginning, and must have an end, must indeed dissolve in other as everything inorganic and organic does eventually.

Mr. Wells says God had a beginning, but logically enough says He has none to His existence, an impossible proposition.

It will now be seen how utterly high-sounding and empty is the theory of the universe according to Religion, and how untenable for any intelligent man or woman, whether Socialist or anti-Socialist, to accept the scientific, which is likewise the materialistic conception of the Universe and Life.

There is no occasion for anyone, be it backward or hesitating on the matter of Religion. No man need shy from Socialism to antagonise Religion, but a good reason why they should state explicitly when speaking on the Materialistic Conception of History that the latter part is complementary to and in full part of the general theory of Materialism, which is adhered to as the fundamental section of Socialist philosophy.

A few words on the real nature of Materialist Philosophy may not be superfluous. Matter then in whatever shape or form it presents itself, whether as solid, a liquid, a gas or the primitive condition of ether, is eternal, having no beginning and no end. Therefore, it has no design or purpose or desire or intention, acting solely on account of its inherent nature, which enables it in certain conditions to combine to form stars, planets and living creatures out of the primitive ether, and finally reduce these creations back to ether again. Matter has no more purpose in doing so than has the healthy boy who, from sheer exuberance of vitality, rolls and tumbles on the grass.

Necessity is the sole law governing matter; it acts so and so, because it must so act. Matter is also perpetually in motion. That is the real meaning of the words: "This is a world of change." Everything is subject to change. Nothing remains stationary. There are no permanent existences. Not only every living creature, but even the so-called "everlasting mountains," the continents, even the planet on which we live, the giant sun upon whose existence our lives are dependent, will all disappear and eventually dissolve into a gas or ether so fine that even with a microscope we could not detect its existence. Then the work of accumulation commences again; clots of matter are formed in the ether; they grow larger and larger until, like the proverbial mustard seed, they almost exceed the imagination. Stars and planets and moons are formed, and on planets if conditions are favorable, life appears and develops, and maybe civilisations are founded. Like human beings, some planets may die or dissolve in infancy, before life has time to appear; others may be cut short in full career; whilst others may arrive at extreme maturity, but whether their career is long or short Dissolution is the end of all forms of matter, inorganic, and organic—the fate of sun and planet, and moon and meteorite, and of all living creatures. And this career of the accumulation and dissolution of matter is eternal—it never had a beginning; it never, never will have an end.

Many millions of years ago there may have existed planets like the one we live on, and civilisations like ours and similar conditions may be existing now away on distant planets in the endless infinity of

The Twilight of Leadership.

By A. BILAN.

History is made by heroes, and the leaders are the dynamic forces of social development. That is the assertion of present day bourgeois ideologists and scholars. In their eyes the masses are but the instrument that transforms the ideas of the leaders into action. According to their conception the people live peacefully, as satisfied, law-abiding citizens, respecting all laws and orders of their natural leaders until undesirable elements create distrust, dissatisfaction and unrest among the masses. Therefore in order to restore normal conditions these undesirable leaders must be separated from the masses, and all unrest, strikes and revolt will cease.

This is the theoretical foundation of capitalist social philosophy, and on the basis of this philosophy they are justifying their persecution of radical labor leaders and their imprisonment to save society from "unwise" action of the masses.

An analysis of this theory in its historical development will show that this belief in the right of the capitalist class to be the leader of the masses by heritage has a distinct economic basis. Under the system of ancient slavery the slaveholder did the thinking for the slave. He was the organizer of production, he marketed the produced goods, in short, the slave-owner gave the orders and they were obeyed by the slave, because their existence depended upon his will.

The development of the trades in cities during the middle ages created a new class independent of a superior class, resting upon their own economic interests. Their interests aroused a new spirit in the masses. The relations of the people to their feudal lords underwent a change, the latter were overwhelmed first in the economic field and then on the field of battle. The leadership of the feudal class was broken and replaced by that of the new class. The process reached its climax in the French Revolution. Down through the history of the ages, new social forces have always been combated by the old order; the dying class has always had to overcome the suppressor of new thought in order to safeguard its own existence.

Our capitalist class whose power rests on the ownership of the means of production, thinks in the same terms. In the mad competition between individuals they fail to see the social forces that stand behind the modern social system, driving them onward to the end of their leadership.

Economic conditions are forcing them to combine, are destroying their individuality, are depriving them of their leadership. Capitalist development has produced a working class whose interests are driving them, as yet unconsciously, to united action. Individual leaders, foreseeing what the masses as yet only dimly perceive, can for a time assume leadership; but the development itself is inevitable, beyond the power of leaders, be they never so influential, to create or to stop. The work of the leader in this movement of the working class is limited to hastening or hindering this process; in no wise can they either create or prevent inevitable changes in society.

The bourgeois conception of the part that the leader plays in the modern labor

movement is therefore completely at variance with historical facts. When economic pressure becomes strong enough to awaken the class interests of the masses, no power on earth can stop the movement of the incoming tide.

Bourgeois history, its art and its literature tell us at every turn that the development of the social system is the work of great minds. Small wonder, then, that they seek to place responsibility for the rising spirit of unrest that is urging on the working class on the heads of its leaders, that the elimination of these leaders therefore will put an end to matters. In their eyes the capitalist class alone is ordained to assume leadership, they cannot understand that a new class is rising to power, and that its power lies in the economic necessity of this class for the continuation of organized society, just as the capitalist grew up out of the middle class under feudalism because new methods of production demanded its existence. Nor can they grasp that the power in this new class lies not in its individuals, but in its solidarity, that for this reason all capitalist attacks directed against individuals are futile.

Look at the revolutions in Europe, look at the increasing number and bitterness of strikes in America. Eliminate the leaders, and yet the masses will act in the same way. Give them misleaders, of the type of Gompers, and they will eventually pass over the heads of such leaders in response to the urge of their class interests.

The international situation is driving the working class to international solidarity, to united action. Economic conditions are forcing it to adopt the revolutionary methods of the class struggle. It is aligning itself gradually with the form of organization that will respond with the most effective resistance against the opposing forces. The work of the leaders is simply the formulation and expression of these desires in concrete form. And to this extent alone can they retard the movement of the working class. No prison bars can stop the onward march of the iron battalions toward their goal. No false leaders can lead them astray, once they have realized the power that is theirs. The old theories of the leaders of the human race are shattered. The twilight of the leaders has come. The new world belongs to the working class, the only possessor of the life of the future.—"The Class Struggle."

PAMPHLETS YOU SHOULD READ.

Economic Warfare. By W. R. Winspear, 6d, posted 7d.

What Means this Strike. De Leon, 8d.

Socialism the Goal of Civilization. Chas. Vall, 2d, posted 3d.

Towards Human Freedom. J. R. Wilson, 1d, posted 2d.

Wage, Labor and Capital. Marx, 8d, posted 4d.

CASH MUST ACCOMPANY ALL ORDERS.
WHOLESALE RATES ON APPLICATION TO THE MANAGER.

that I was "unclean." I was too bad for him to debate, but good enough to debate one of the other members of the fake party.

It must be a bitter pill to Mr. Holland that the creature of his own making, the Wellington S.D.P., passed a resolution attacking the New Zealand Government for deporting me. They admitted they did not agree with my views, but still they were opposed to such methods. If there was any truth in Mr. Holland's statement, then why did the branch he belonged to pass the resolution? But Comrade Editor, take it from me, Mr. Holland won't get away with his humbug very much longer. I propose next week, with your permission, to have a go at the New Zealand Labor Party, and Mr. Holland in particular. Meanwhile, I want to thank the comrades of the New Zealand Marxian Association for having invited me to speak under their auspices; for the great manner in which they received me, and for the exceedingly generous manner they handled me.

Yours sincerely,
MOSES BARITZ.

(An article dealing with the New Zealand Labor (1) Party would certainly be appreciated, but as to H. E. Holland, we do not desire to waste space on him; it is sufficient to state he is the "Official Leader" of this so-called Labor Party, and therefore must play the dirty game politics.—Ed., "I.S.").

BARITZ AND HIS DEPORTATION.

Dear Comrade,

I want you to allow me space to give a repudiation to the press telegrams appearing in the Australian newspapers. They have all printed the same falsehood regarding my lectures in New Zealand.

The statement that I lectured on "Bolshevism or Jesus Christ," is absolutely false.

What I did do, was to give two DIFFERENT lectures as follows, on Xmas night I lectured on "Jesus Christ or Karl Marx, Which?" and the following Sunday night on "What is Bolshevism?" The newspaper correspondent took those two titles and twisted them.

My deportation from New Zealand was well appreciated by a one-time member of the A.S.P. I refer to Harry Holland, who is the leader of the fake "Labor" Party there.

Mr. Holland stated that I was an agent of the Massey Government, and when asked for evidence, he stated he had none. Mr. Holland was challenged to debate me on the merits of the Labor Party, in New Zealand, but took cover under the excuse of

A.S.P.
NEWS AND NOTES

SYDNEY BRANCH.

Branch activities have been carried on with renewed vigor since the New Year. The half-yearly election of officers took place on January 8th, resulting in the following being selected for official positions:—

Secretary: Com. J. Blakey.
Assistant Secretary: Com. Mrs. Reardon.

Executive Committee: Coms. Morris, Juknaitis, Nicholaof and Gus. Slade.
Trustees: Coms. Mrs. Gaffin and Ray Everitt.

Literature Sec: Com. Nicholaof.
Dance Committee: Coms. Juknaitis, Miller and Mrs. Gaffin.

Domain meetings and hall lectures are well attended, and the musical lectures good.

On Sunday, January 18th, although wet, there was a good crowd on the Domain, and Com. Baritz, who was present, mounted the platform to say a few words. In his remarks he dealt with the unity between the S.L.P. and I.S.L.P. and stated among other things that Judd had made statements in his "Speech from the Dock," which were detrimental to working class interests.

Mr. Judd desired to take the platform in reply and challenged Com. Baritz to debate the question on the following Sunday in the Domain.

The A.S.P. immediately offered the use of the hall free. The collection to be given to the Broken Hill miners, also to pay for all advertisement, if Judd would debate there, but he would not accept.

A floating crowd, who hear disjointed scraps here and there, and who, so long as they are amused, care little or nothing for the argument put forward by either side, is far more to Mr. Judd's liking than a well filled hall of people who desire to hear the subject thrashed out properly.

However, we are used to Mr. Judd's dislike for debates in halls, and it was finally fixed up for the Domain, Comrade Baritz only insisting that his opponent should speak as an endorsed representative of the S.L.P.

Com. Baritz occupied the platform in the hall at night. The crowd beat all previous records. There was literally no available space in the building; and many were unable to get in.

The lecturer for his subject dealt with his visit to New Zealand and the Labor Party in that country, and was heartily applauded at the close of his address.

Darlinghurst meetings are proceeding well on Friday nights, the speakers addressing large interested crowds.

MARCIA REARDON,
Assistant Secretary.

A.S.P. Hall
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THIRROUL BRANCH.

P. France, Secretary, Phillips St., Thirroul.
Branch meets every Pay Sunday.

Funds Wanted.

The Party having decided to put a number of Organisers in the field, requires the financial assistance of ALL Branches, Members and Supporters.

Funds are wanted right NOW, and all Donations should be sent to the General Secretary, A. S. P., 115 Goulburn St., Sydney.

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